

REPORT OF NATIVE PAPERS

FOR THE

Week ending the 29th December 1894.

CONTENTS:

Page.

Page.

I.—FOREIGN POLITICS.

Nil.

II.—HOME ADMINISTRATION.

(a)—Police—

Swindlers in the Mymensingh district ... 1037

(b)—Working of the Courts—

Trial of police offenders in the Mymensingh district ... ib

Administration of criminal justice by Honorary Magistrates ... ib

The Subdivisional Magistrate of Cox's Bazar in the Chittagong district ... 1038

(c)—Jails—

Nil.

(d)—Education—

Maharani Swarnamayi's donation for technical education ... ib

The Wilson incident ... ib

The Kalia Entrance School in the Jessore district ... ib

(e)—Local Self-Government and Municipal Administration—

Nil.

(f)—Questions affecting the land—

Nil.

(g)—Railways and communications, including canals and irrigation—

Wanted a metalled road from Tarakeswar to the embankment of the Damodar ... 1039

(h)—General—

Appointment of Musalmans to the public service in Burdwan ... ib

The proposed excise duty on cotton ... ib

The proposed cotton duties ... ib

The question of the excise duty on Indian yarn ... 1040

III.—LEGISLATIVE.

Appointment of Babu Mohini Mohan Roy to the Viceregal Council ... 1040

Putting down prostitution by legislation ... 1041

The new Additional Members of the Viceroy's Council ... ib

The appointment of the Honourable Mohini Mohan Roy to the Imperial Legislative Council... ib

IV.—NATIVE STATES.

Gilgit ... 1042

Colonel Barr's installation speech in Gwalior ... ib

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

The condition of the people in plenty as well as scarcity ... 1013

VI.—MISCELLANEOUS.

The Lieutenant-Governor's Gaya speech ... ib

A few words to the Medical Congress ... ib

The correspondent of the *Times* on the Puna riot ... 1044

Cow-slaughter among ancient Hindus ... ib

Quarrels between Hindus and Musalmans ... ib

Lord Elgin's Durbar speech ... 1045

Immorality in Burma ... ib

The Nawab of Bhawalpur at the Lahore Durbar ... ib

Mr. Norton and the Congress ... ib

Government's orders for the prevention of religious quarrels at Bareilly ... ib

The character of English rule in this country ... ib

"Dreadful news" ... 1047

Sir Charles Crosthwaite's present attitude in the Hindu-Muhammadian affair at Bareilly ... ib

Mr. Williams, Officiating Commissioner of the Rajshahi Division ... ib

Quarrels between Hindus and Musalmans ... ib

URIYA PAPERS.

The Balasore Municipality ... 1048

The question of a private tutor to the minor Raja of Narsingpur ... ib

Mr. Cotton's Darjeeling speech ... ib

Settlement Officers attacked by villagers ... ib

Criminal litigation in connection with the survey and settlement proceedings in Balasore ... ib

The new license rules under the Arms Act ... ib

Government's language circular ... ib

Irrigation complaints in Cuttack ... 1049

ASSAM PAPERS.

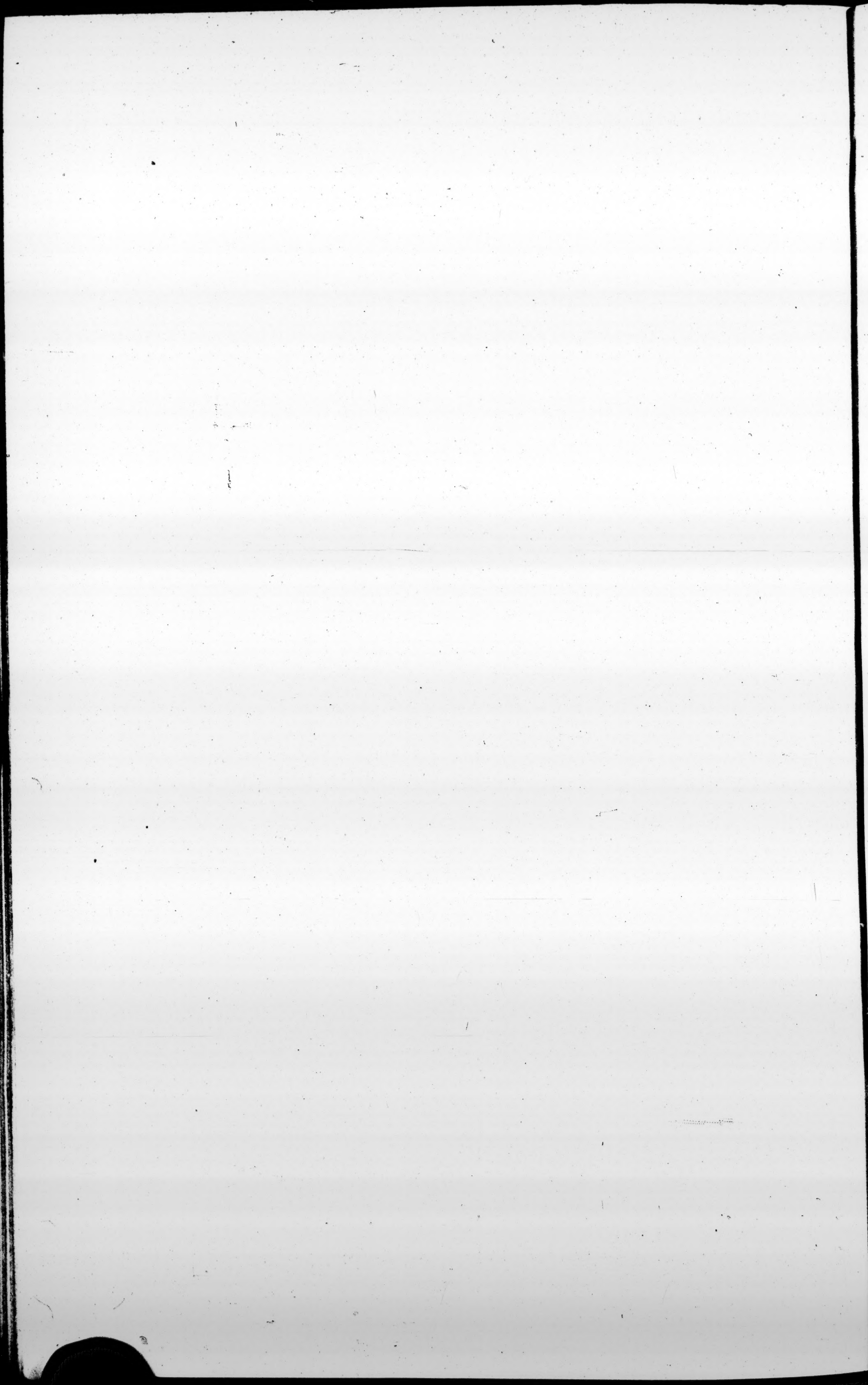
Sir Charles Elliott in Assam and in Bengal ... ib

Babu Chandra Nath Nandy, Extra Assistant Commissioner, Sylhet ... ib

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Ghosak"	Khulna ... ..	... ..
<i>Fortnightly.</i>				
2	"Bankura Darpan"	Bankura	397	
3	"Kasipur Nivasi"	Kasipur, Barisal	300	
4	"Ulubaria Darpan"	Ulubaria	720	
<i>Tri-monthly.</i>				
5	"Abodh-Bodhini"	Calcutta ... ..	....
<i>Weekly.</i>				
6	"Banganivasi"	Calcutta	8,000	21st December 1894.
7	"Bangavasi"	Ditto	20,000	22nd ditto.
8	"Burdwan Sanjivani"	Burdwan	310	18th ditto.
9	"Charumihir"	Mymensingh ... ..	.....	18th ditto.
10	"Chinsura Vartavaha"	Chinsura	500	
11	"Dacca Prakash"	Dacca	2,400	23rd ditto.
12	"Darsak"	Chinsura ... ..	.....	23rd ditto.
13	"Education Gazette"	Hooghly	950	
14	"Hindu Ranjika"	Boala, Rajshahi	248	19th ditto.
15	"Hitavadi"	Calcutta	3,000	21st ditto.
16	"Jnandayika"	Ditto * ... ..	.....	22nd ditto.
17	"Murshidabad Hitaishi"	Murshidabad ... ..	... ..	19th ditto.
18	"Murshidabad Pratimdh"	Berhampore ... ..	.....
19	"Pratikar"	Ditto	608	21st ditto.
20	"Rangpur Dikprakash"	Kakinia, Rangpur	170	
21	"Sahachar"	Calcutta	800-1,000	19th ditto.
22	"Samaya"	Ditto	4,000	21st ditto.
23	"Sanjivani"	Ditto	4,000	22nd ditto.
24	"Sansodhini"	Chittagong ... ..	.....	21st ditto.
25	"Saraswat Patra"	Dacca	(300-400)	22nd ditto.
26	"Som Prakash"	Calcutta	800	
27	"Sudhakar"	Ditto	2,000	21st ditto.
28	"Vikrampur"	Lauhajanga, Dacca	600	20th ditto.
<i>Daily.</i>				
29	"Banga Vidyá Prakashika"	Calcutta	600	
30	"Dainik-o-Samachar Chandrika"	Ditto	1,200	23rd to 27th December 1894.
31	"Samvad Prabhakar"	Ditto	1,435	21st December 1894.
32	"Samvad Purnachandrodaya"	Ditto	300	
33	"Sulabh Dainik"	Ditto	3,000	20th to 22nd and 24th December 1894.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
34	"Dacca Gazette"	Dacca	500-600	24th December 1894
HINDI.				
<i>Monthly.</i>				
35	"Bihar Bandhu"	Bankipore	500	
36	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling	500	
<i>Weekly.</i>				
37	"Aryavarta"	Dinapore	750	
38	"Bharat Mitra"	Calcutta	2,500	20th ditto.
39	"Hindi Bangavasi"	Ditto	10,000	
40	"Uchit Vakta"	Ditto ... ..	.....
PERSIAN.				
<i>Weekly.</i>				
41	"Hublul Mateen"	Calcutta ... ..	.....

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	
URDU.					
Weekly.					
42	" Akhbar-i-Al Punch " ...	Bankipore ...	750	20th December 1894. 17th ditto. 23rd ditto.	
43	" Darussaltanat and Urdu Guide " ...	Calcutta ...	300		
44	" Gaya Punch " ...	Gaya ...	.....	
45	" General and Gauharisafi " ...	Calcutta ...	410		
46	" Mehre Monawar " ...	Muzaffarpur ...	150		
URIYA.					
Monthly.					
47	" Asha " ...	Cuttack ...	80	15th, 22nd and 29th November 1894. 14th, 21st, and 28th ditto. 17th and 24th November, and 1st December 1894.	
48	" Pradíp " ...	Ditto ...	.....	
49	" Samyabadi " ...	Ditto ...	.....	
50	" Shikshabandhu " ...	Ditto ...	.....	
51	" Taraka and Subhavártá " ...	Ditto ...	.....	
52	" Utkalprabhá " ...	Mayurbhunj ...	97		
Weekly.					
53	" Dipaka " ...	Cuttack ...	.....	
54	" Samvad Váhika " ...	Balasore ...	203		
55	" Uriya and Navasamvád " ...	Ditto ...	420		
56	" Utkal Dípiká " ...	Cuttack ...	450		
PAPERS PUBLISHED IN ASSAM.					
BENGALI.					
Fortnightly.					
55	" Paridarshak " ...	Sylhet ...	480	For the second fortnight of <i>Agrahayan</i> , 1301 B.S.	
57	" Silchar " ...	Silchar ...	250		
59	" Srihattavási " ...	Sylhet ...	.....	



II.—HOME ADMINISTRATION.

(a)—Police.

A correspondent of the *Charu Mihir* of the 18th December says that a gang of up-country swindlers have made their appearance on the road between Mymensingh and Netrakona in the Mymensingh district. They are passing off zinc ornaments as silver to the people travelling by this road.

CHARU MIHIR,
Dec. 18th, 1894.

About a fortnight ago, a boy and a man swindled three men near Syamganj, and on the 15th December last the same boy and another man cheated a party of three passengers near Jhansi to the extent of Rs. 13.

(b)—Working of the Courts.

2. In reference to the arrangement which has been made by Mr. Earle, Magistrate of Mymensingh, namely, that all cases in the district in which any police officer is charged with an offence should be tried by no other Magistrate than Mr. Radice, the *Charu Mihir* of the 18th December has the following:—

CHARU MIHIR
Dec. 18th, 1894.

What are we to understand from this arrangement? Are we to understand that the District Magistrate has no confidence in most of the Deputy Magistrates either in the Sadar or in the subdivisions? It is not known what reasons Mr. Earle assigns for transferring such cases from the files of Subdivisional Magistrates to that of Mr. Radice. But it is certainly a matter of regret that, though the present class of Deputy Magistrates are educated and hard-working men, carrying out to the best of their ability every executive order of Government, they have not succeeded in gaining the confidence and good opinion of the authorities. Government is anxious to uphold the prestige of its officers and to strengthen the hands of every department of the administration. But lowering the prestige of the judiciary with a view of augmenting that of the police, will shake the people's confidence in the British courts of justice.

Whatever may be the object of Mr. Earle's arrangement above referred to, it has produced an impression in the public mind that the Mymensingh police is particularly favoured by the authorities, and that it is not amenable to ordinary rules. It is only natural for men to have their suspicion aroused when they see an exception made in the case of police offenders for which there is no provision in the Code of Criminal Procedure.

3. The *Pratikar* of the 21st December has the following:—

PRATIKAR,
Dec. 21st, 1894.

The number of paid Magistrates is being gradually reduced, and the administration of criminal justice is being therefore entrusted mainly to Honorary Magistrates. This has led to great public suffering and inconvenience, because Honorary Magistrates serve gratis, and cannot be expected to work as efficiently as paid Magistrates. A case under section 145 of the Code of Criminal Procedure has been pending before an Honorary Magistrate of the Murshidabad district for the last six months involving the parties in utter ruin. A case under this section should by no means occupy such a long time in its disposal, and should on no account be put on the file of an Honorary Magistrate. The object of the Legislature in framing the section was that the law court should merely point out to parties the right way to the solution of the difficulty in which they are involved; and one fails to understand why this should have occupied so long a time. Two other cases of a similar nature are pending before the same Magistrate. And other cases, too, in the ordinary course, are placed on his file. The result is that for fear of having to give explanations, the Honorary Magistrate takes up every case without finishing any one. In fact, the way in which criminal justice is being administered now-a-days leads one to ask if it is dispensation of justice, or mere oppression of suitors.

SANSODHINI,
Dec. 21st, 1894.

4. A correspondent of the *Sansodhini* of the 21st December says that the reversal by the High Court of the sentence passed upon Subal Babu, a local pleader, by the Subdivisional Magistrate of the Cox's Bazar subdivision of the Chittagong district, has failed to teach that officer a lesson. For, seeing that many of his judgments were lately reversed by the Courts of Appeal, he has ordered that no mukhtar should be able, by merely filing a mukhtarnama, to appear in a case, if the Magistrate does not give him permission to do so, and that no one should enter the name of more than one mukhtar in a mukhtarnama, or engage more than one mukhtar in a case. The country in which a Deputy Magistrate can pass such an arbitrary order must be said to be *Mager Mulluk*.

(d)—Education.

MURSHIDABAD
HITAISHI,
Dec. 19th 1894.

5. The *Murshidabad Hitaishi* of the 19th December complains that no use has as yet been made of Maharani Swarnamayi's donation of Rs. 20,000 for technical education.

The Maharani entrusted the management of his sum to the local Municipal Commissioners and the College authorities. It was her intention that a part of the money should be applied to the formation of a technical class in the College premises, and the remainder should be spent in buying instruments for the purpose. Now, neither the Commissioners, nor the College authorities, have moved one inch towards the execution of this noble project. And this is all the more regrettable, because the Chairman of the Municipality is also the Manager of the Maharani's estate. The Principal of the College, who was perhaps hitherto not aware of the donation, should now take prompt steps in the matter.

SUDHAKAR,
Dec. 21st, 1894.

6. The *Sudhakar* of the 21st December regrets that Mr. Wilson, who is the President of the Higher Training Association, should have so completely lost his self-control at a meeting of that Association as to insult a native Professor in the way he did. He ought to have remembered that it was for him to set an example to the students, and he should have therefore exercised self-control, whatever cause he might have had for provocation. If the students study their respective religious books, there will be no need of meetings and Associations for their moral improvement. They should have nothing to do with reigning hobbies and fashions.

HITAVADI,
Dec. 21st, 1894.

7. The *Hitavadi* of the 21st December says that the Kalia Entrance School in the Jessore district is gradually deteriorating, as will clearly appear from the following statement of its results for some years past:—

Year.	Percentage of candidates passing from the Kalia School.	Percentage of candidates passed by the University.
1889	47	25
1890	100	50
1891	45	43
1892	37	40
1893	50	67
1894	33	44

This school receives a monthly aid of Rs. 60 from Government. But it seems that the Secretary of the school is all in all, and that the local Deputy Inspector of Schools is only an assistant of his.

The Deputy Inspector has accounted in the following manner for the last year's unsatisfactory result:—

"The result of the last year's Entrance Examination was not so satisfactory as those of the preceding years. This was due to the exceptional character of the year in which the general result was bad. Such fluctuation in result may be due to various causes—inferior set of boys, difficult nature of examination, the state of public health, and many more. The efficiency or inefficiency of a school must not be tested from one year's result."

It is not easy to determine whether this is the report of a Government officer, or of an advocate of the Secretary of the school. Did it not occur to the Deputy Inspector to enquire also into the results of the preceding two years? It is clear from the statement given above by us that the school showed

better results than the general result from 1889 to 1891, and that it has shown worse results than that result during the succeeding three years. Will the Deputy Inspector maintain that there were inferior sets of boys, bad examiners and bad public health during all these three years, and that the only unexceptionable thing during those years was the superintendence of the school by the Secretary?

It is hoped that the just and impartial Inspector of the Presidency Circle, Rai Radhikaprasanna Mukharji, Bahadur, will put a stop to this sad deterioration of the school.

(g)—*Railways and communications, including canals and irrigation.*

8. The *Bangavasi* of the 22nd December says that there is great want

Wanted a metalled road from Tarakeswar to the embankment of the Damodar.

of a metalled road from the railway line at Tarakeswar to the embankment of the Damodar. The inhabitants of about hundred villages are suffering from the want of such a road; and during the rains their sufferings become unbearable. Some time ago an engineer came and estimated the probable cost of such a road at Rs. 4,000, but that was all. The people of these villages regularly pay the road cess, and the road they require will not exceed 4 miles in length.

BANGAVASI,
Dec. 22nd, 1894.

(h)—*General.*

9. A correspondent of the *Sudhakar* of the 21st December says that some

Appointment of Musalmans to the public service in Burdwan.

months ago one Abdul Khalek, who has read up to the B.A. standard and served for some time in the Opium Department on a pay of 90 rupees, applied for the post of Head Clerk in the Certificate Department of the Burdwan Collectorate, carrying a salary of 50 rupees. The Collector sent his application to the Deputy Collector for nomination as second clerk. The Deputy Collector, however, appointed an officiating employé in his office receiving a salary of only 20 rupees to the post. This man's qualifications are inferior to those of Abdul Khalek, but he is a relative of the Deputy Collector.

SUDHAKAR,
Dec. 21st, 1894.

In October last the post of Muharrir in the Collectorate Record Department was advertised, with the intimation that a Persian-knowing man was wanted for the post; 20 to 25 Musalmans applied, and many of them were quite fit for the post. But the post was given to a Hindu, and to conceal this fact it was given out that one Abdul Ahid had been appointed temporarily to it. The pay-bill, however, disclosed that the post had been given to a son-in-law of the Deputy Collector, and Abdul Ahid had been only appointed to the officiating post which the son-in-law held; or, in other words, Abdul Ahid had been appointed to do all the work, while the remuneration was to be pocketed by the son-in-law. When the Collector came to know this, he was surprised and upset the arrangement.

A history of appointments to the public service during the last ten years will show that the number of Musalmans appointed is hardly two percent of the entire number of persons appointed during that time.

10. The *Bangavasi* of the 22nd December has the following about the

The proposed excise duty on cotton.

proposed excise duty on cotton:—

An excise duty upon finer yarns will yield a very small sum, not more than 7 lakhs of rupees, if the limit of exemption be 20 and only $2\frac{1}{2}$ lakhs if the limit be 24; while the import duty will bring at least Rs. 1,300,000, or, as is more probable, Rs. 15,000,000. The imposition of an excise duty upon the Indian cotton mills has been proposed, only with the view of appeasing Manchester, and not for the purpose of raising the revenue of the State. Under the proposed arrangement the production of coarser yarns will not suffer, but it will greatly affect the production of finer yarns; that is to say, the imposition of such a duty will wholly check the progress of the Indian cotton mills. All the mill-owners of Bombay are consequently displeased—nay disappointed.

BANGAVASI,
Dec. 22nd, 1894.

11. The *Sanjivani* of the 22nd December has the following about the

The proposed cotton duties.

proposed cotton duties:—

At the beginning of the year Government did not dare to impose a duty on cotton goods simply from a fear of the Manchester weavers. But a cotton duty having been found indispensable, it has

SANJIVANI,
Dec. 22nd, 1894.

been proposed to impose such a duty now. But in order that an import duty may not affect the sale of foreign goods, a countervailing excise duty has also been proposed to be levied on all the products of the Indian cotton mills. But if, in order to please the English weavers, Government imposes this countervailing duty on the products of the Indian mills, which are still so few in number, a serious impediment will be placed in the way of an increase of the national wealth of the country. But Government fears the English weavers, and displeasing them will amount to displeasing both the Liberals and the Conservatives; and India exists solely for the benefit of England.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 24th, 1894.

12. The *Dainik-o-Samachar Chandrika* of the 24th December has the following:—

The question of the excise duty on Indian yarn.

In the meeting of the Imperial Legislative Council held on the 20th December last to discuss the Indian Tariff Act Amendment Bill, the new Member, Babu Mohini Mohan Roy, did not fail to show his knowledge of the subject. Repeating what he had previously written on the subject in the *Calcutta Review*, Babu Mohini Mohan asked why an export duty should be levied upon rice when there was no duty on wheat and other articles. The Financial Member's reply was that, as regards wheat, India has to compete with America, and Government therefore levied no export duty upon it, but rice not being subject to competition, there is the export duty upon it. But will the Hon'ble Member explain why there is no export duty on jute, an article which is grown nowhere in the world except Bengal?

As for the proposed cotton duties, Mr. Playfair clearly showed that the proposed excise duty upon Indian mills would bring the Government very little revenue, while it would bring discredit to it by retarding the progress of the Indian cotton mill industry.

The Honourable Fazulbhai Vishram pointed out that the proposed excise duty would yield not more than Rs. 1,60,000, the greater portion of which would go in the realisation of the tax, and he protested against the proposal to make the exemption of count 24 depend upon the Viceroy's option and the Secretary of State's approval, and advised the exemption of all counts up to 24 from the duty. Mr. Playfair and others were of the same opinion. But the Financial Member gave the Council to understand that it was the Secretary of State's order that count 24 should be included in the schedule, and that the Viceroy, with the previous sanction of the Secretary of State, would have the power to exempt it. The Government seem to see the inexpediency of imposing an excise duty upon Indian cotton mills. But it is supporting the unjust proposal from a fear of the Government in England. We advise it to show its independence for the sake of doing justice to India. It is not at all easy to understand why an excise duty should be imposed, when the import duty will not affect any of the articles in regard to which competition exists, for Indian mills do not manufacture yarns and textures of a fineness equal to that of imported goods. Let Government impose only an import duty, let it impose no excise duty on the Indian cotton mills. If the Bill, recast in the light of these suggestions, is rejected by the Secretary of State, only an opportunity will be furnished for showing up the Government in England in its true character. As it is, Indian mills labour under serious inconveniences owing to the exchange difficulty, and the competition of Japan-made articles. Babu Mohini Mohan Roy, therefore, suggested that if an excise duty be indispensable, its rate should be $2\frac{1}{2}$ per cent. But it is idle to think of $2\frac{1}{2}$ per cent. when the Secretary of State has rejected the idea of even a $3\frac{1}{2}$ per cent. If the Secretary of State had the least regard for the good of India, he would not have acted in a manner like this. It is only in order to conciliate Manchester that he is trampling justice under foot.

III.—LEGISLATIVE.

SAMACHAR,
Dec. 19th, 1894.

13. The *Sahachar* of the 19th December says that the appointment of Babu Mohini Mohan Roy as a Member of the Viceregal Council is the appointment of the right man in the right place, and has given public satisfaction.

14. The *Hitavadi* of the 21st December has the following about the putting down prostitution by prayer of the Social Purity Association for the legislation. putting down of prostitution by legislation:—

HITAVADI,
Dec. 21st, 1894.

The prayer for the putting down of prostitution by legislation is as unreasonable as Government's statements in reply to it are unwarranted and indicative of native hatred. Government says, that the native public do not want this reform, and will strongly protest against any interference with their social custom. In the first place, how does Government know that the native public do not want such a reform? Do they make known to Government all their wishes? And did Government take any steps to ascertain native public feeling on the subject? The plea that the native public will clamour against such legislation as an interference with their social custom is equally worthless, for Government is always deaf to such clamour when it has really set its heart upon doing a thing. Is not prostitution, again, more prevalent in European than in native society? The Lieutenant-Governor could not certainly have made these unfounded assertions if he had not felt a desire to abuse the natives in this connection.

The fact is, every man with right moral feelings, whether Hindu, or Christian, or atheist, views prostitution with the strongest disapproval, and only tolerates it as a necessary evil, for a sinless society is to be found nowhere out of Utopia.

There would have been nothing to say against the memorial of the Social Purity Association, if they had prayed that prostitutes should be removed from houses near places of worship and public recreation, or near educational institutions. A prayer for the entire abolition of prostitution is perfectly unreasonable.

There is a law in Scotland that adultery shall not be committed in any town in that country. But in spite of that law, the number of prostitutes in Edinburgh alone is something amazing. This clearly shows how powerless is the law to put down prostitution.

The right way of proceeding in this matter is not to seek the aid of the law, but to elevate the public morally, so that they may learn to respect women and cease to regard them as mere instruments of carnal gratification, so that they may learn to hate an unchaste man as much as they hate an unchaste woman.

So long as men will remain corrupt in their hearts, so long will social impurity remain, make what law you please against it and punish it as rigorously as you may. The only effect of making an immature effort to put down prostitution will be to carry pollution into men's homes. It is immature yet to think of checking prostitution in a country in which even a great man like Ram Mohan Roy had his prostitute, and in which men of celebrity still keep mistresses.

15. The *Sanjivani* of the 22nd December objects to the appointment of Prince Sir Jahan Kadr as an additional Member of the Viceroy's Council, on the ground that he is a Government pensioner, and is not therefore expected to act independently in the Council. Sir Griffith Evans, who has been appointed for two years more, has been in the Council for the last 17 years, and it ought to have been considered whether a man should be allowed to sit in the Council uninterruptedly for so long a period. Are there no lawyers equal to Sir Griffith? There are many lawyers in the High Court superior to Sir Griffith in ability. It is not well to give this latter gentleman a permanent tenure of his seat in the Council.

SANJIVANI
Dec. 22nd, 1894.

16. The *Dainik-o-Samachar Chandrika* of the 23rd December has the following:—The *Amrita Bazar Patrika* has praised the appointment of the Hon'ble Mohini Mohan Roy to the Imperial Legislative Council. Babu Mohini Mohan Roy as a staunch Hindu.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 23rd, 1894.

And this is probably the reason why the *Indian Mirror* is not satisfied with his appointment as a Member of the Imperial Legislative Council. Perhaps the *Mirror* thinks that if Babu Mohini Mohan sits in the Legislative Council, the progress of what is called social reform, but which is in reality nothing more than social disorganisation, will be impeded. But the opinion of the *Mirror* carries no weight with experienced men. All

Hindus have been mightily pleased with the appointment of Babu Mohini Mohan Roy as a Member of the Legislative Council, and they are applauding His Excellency the Viceroy for making this appointment.

IV.—NATIVE STATES.

BHARAT MITRA,
Dec. 20th, 1894.

17. The *Bhārat Mitra* of the 20th December says that the Cashmere Government took it into its head that when the Russians would try to come to India through Gilgit, it would be unable to defend the place. For this reason it telegraphed to the Government of India, withdrawing its claim to Gilgit.

DAINIK-O-SAMACHAR
CHANDRIKA,
Dec. 27th, 1894.

18. The *Dainik-o-Samāchār Chandrikā* of the 27th December has the following:—

Colonel Barr's installation
speech in Gwalior.

The speech that was delivered by Colonel Barr on the occasion of the installation of the young Maharaja Scindia breathed throughout a tone of arrogant authority and exhortation. In the first place, the young Maharaja was advised to be grateful to a large number of persons including his own paid English servants, as if every one of them was his patron and protector. It was also hinted in every sentence of the speech, that it was due solely to the favour of the English Government that the Indian princes at all existed.

Colonel Barr referred to the great prosperity of the State under British management, and contrasted the present security of life and property in it with the insecurity of life and property that was found during the reign of the Maharaja's father, although history does not say anything of such insecurity during the late Maharaja's reign.

The proofs of this most high prosperity are, the abolition of octroi duties in the interests of British trade, which has, by the way, diminished the income of the State, the lending of several crores of rupees from the State Exchequer to the English Government at a small rate of interest, and the revenue survey by Colonel Pitcher, and the new revenue survey-settlement made on the basis of that survey. This last proof of progress is not, however, as satisfactory as the two first, because it yet remains to be seen how it will show itself in actual operation.

The Colonel also referred to the expenditure of a crore and-a-half that had already been incurred on railway extension, and said that more money would be spent on that work. It was in referring to this railway extension that Colonel Barr rose into a rapture, for the principle that the progress of a Native State is to be measured by the facilities it affords for British trade is a cardinal maxim of British policy, of British economy, and also of British religion.

The Colonel also referred to the architectural improvement that had been effected in the State by the highly paid English Engineer, an improvement that is evidenced by stately edifices, and above all by the guest-house for the entertainment of English gentlemen and ladies.

The Colonel also said that the State had been immensely benefited by the Maharaja's guardian, Dr. Crofts, having been placed in charge of the hospital. The Colonel advised the Maharaja to remain ever grateful to Dr. Crofts and also to his tutor, Mr. Johnstone. It is probably in token of the gratitude so enjoined by Colonel Barr that the Maharaja is about to appoint Mr. Johnstone as Director of Public Instruction in his State. The State will now make still greater progress. For how can a Hindu State properly prosper if a Christian is not placed in charge of its educational affairs?

We have, however, one misgiving. The income of the State is small, being, by Colonel Barr's own admission, not more than one crore and 50 lakhs in the year. If Englishmen are to be appointed to all the high offices in the State, thrice that income will not suffice to pay them. It is, therefore, to be feared that the Maharaja will not be able to act according to the Colonel's advice for any length of time. And there is also the fear that this highest progress that has been made under English management will vanish in a trice of time if the services of the English officials are dispensed with. But we need not be uneasy on that score, as Colonel Barr has directed the Maharaja to be guided by the counsels of the Resident.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

19. The *Bangavási* of the 22nd December has the following:—

The condition of the people in plenty as well as scarcity.

The Deputy Commissioner of Bareilly has come to the conclusion that there were many cases instituted last year because there was an abundance of crops. Abundance of crops brings money, and money leads people to litigation. When it is famine or scarcity, people cannot be litigious for want of money and time. Now, consider the condition of the country; when there are no crops, people have nothing to eat; when crops are plentiful, people become litigious and lose all their money. There is thus a ceaseless cry for food.

BANGAVASI,
Dec. 22nd, 1894

VI.—MISCELLANEOUS.

20. The *Burdwan Sanjivani* of the 18th December refers to the Gaya

The Lieutenant Governor's Gaya speech.

speech of the Lieutenant-Governor, and says that Sir Charles Elliott has done a real benefit to the people by saying that they are foolish and disloyal who think that the Government is trying to create and foster disunion between the Hindus and the Muhammadans. This statement of the Lieutenant-Governor will remove two misconceptions:—

BURDWAN SANJIVANI,
Dec. 18th, 1894.

(1) That the Government wishes to set the two races by the ear—an impression which prevails so largely among the people.

(2) That it wishes to show favour to those officers who subject an innocent people to tyranny and oppression.

But there is one riddle, and if His Honour deigns to solve it, his subjects will feel greatly obliged and benefited. It is this:—Those Magistrates become his best favourites and receive most rapid promotion who oppress the people, and are consequently disliked by them.

21. The *Cháru Mihir* of the 18th December means the following for the Indian Medical Congress:—

A few words to the Medical Congress.

It is hoped that cholera, malarious fever and small-pox will engage the particular attention of the Congress; for it is these three diseases which are making the lives of the people of this country so short. The subject of diabetes, too, should be seriously discussed, because this malady has for some time been the cause of the early death of a good many promising and hopeful men in the country. The gentleman who has taken it upon himself to write upon this disease, will do well to point out the fact that a large number of native judicial officers now-a-days die of it owing to the pressure of work which has been put upon them by Government.

CHARU MIHIR,
Dec. 18th, 1894.

Malarious fever has become a fatal disease in Bengal. The Congress proposes to consider the drainage question, but the writer cannot agree with the Congress that drainage improvement alone will relieve the province of the curse of malarious fever. There is not the least doubt that poverty with its attendant evil, starvation, is one of the principal causes of this disease.

It is not known whether attempts will be made by the Congress to prove Dr. Haffkine's inoculation system to be an *infallible preventive* of cholera. It is hoped that various prophylactics to guard against this malady will be proposed and thoroughly discussed. The Congress should also consider the question whether it is not possible to introduce the native system of inoculation, eliminating from it of course its dangerous element as a preventive against small-pox, because the present system of inoculating with bovine lymph cannot be looked upon as a sure preventive. There is no mention of hydrophobia among the subjects to be discussed, and this has satisfied the writer that the Pasteur system of treatment will find no support at the hands of the Congress.

There are two things in connection with the Congress which the writer has noticed with regret. The first is, that the exclusion of homœopathy from its deliberations has deterred an eminent, nay the best physician in India, namely, Dr. Sircar, from joining it; and secondly, that the native system of medicine has also been excluded from the subjects to be discussed at the Congress. It is above question that homœopathy is the best treatment for all diseases connected with the digestive organs, and specially for cholera, and for all diseases of children, and the native system of treatment is held by many to be the best for

all long-standing and complicated diseases. The gentleman who will read a paper on remedies for snake-bite might have gathered many truths from the system of treatment followed by the native *malvaidyas* (snake-charmers).

SABACHAR,
Dec. 19th, 1894.

22. The *Sahachar* of the 19th December has the following:—

The correspondent of the *Times* on the Puna riot.

The correspondent of the London *Times*, who has pronounced the Hindus entirely responsible for the Puna riot, has been misled by the statements made in this connection in the Anglo-Indian press. The correspondent blames the Hindu press for having threatened the low-class Hindus, who had always taken part in the celebration of the Muharram festival, with excommunication in case they should take any part again in that festival. Now, supposing the Hindu press to have held forth such a threat, it cannot be said to have done anything very wrong, for there has always existed a mutual hatred between Hindus and Musalmans on the score of religion, and that hatred is far stronger on the part of the latter, as is evidenced by the epithet of "Kaffir" which they give to Hindus, and to which no word of analogous import can be pointed out in any Hindu language or dialect, as well as by the teaching of their religion that the beheading of a Kaffir entitles a Musalman to the joys of paradise—teaching which is utterly unknown to the Hindu religion. It is also strange that it did not occur to the correspondent to ask how it was that the Hindus, who had always lived on friendly terms with Musalmans, now thought of quarrelling with them. Is it not clear that they had been justly irritated by the conduct of the Musalmans, and had therefore held forth the threat in question? If the correspondent had read the impartial judgment of Mr. Jacob in the Puna riot case, he would not have fallen into the error which he has made. Mr. Jacob has laid the blame entirely at the door of the Musalmans. If the correspondent had read that judgment, he would have also been able to realise the truth of the statement of the Puna Sarwajanik Sabha, that there is no ill-feeling between respectable Hindus and Musalmans, and that the disturbance was solely due to low-class people in the two communities.

DARUSSULTANAT
AND URDU GUIDE,
Dec. 20th, 1894.

23. Mr. Khalil Ahmud, B.A., writing in the *Darussultanat and Urdu Guide* of the 20th December, says that in Wilson's *Hindu*

Cow-slaughter among ancient Hindus.

Theatre, Part I, a beautiful description is given of the grandeur which attended the ceremony of slaughtering cows by the Hindu Rishi Valmiki, and of the reception and entertainment of his venerable guest Vasishtha. Vasishtha, in his turn, slaughtered a fat calf for the entertainment of his friends and guests, and he pacified his friend Jamadagnya by saying—"This heifer is ready for slaughter, and food has been prepared with ghi. Thou art a learned man, come to the house of the learned and favour us."

The Hindu authors who wrote these did not certainly mean to offend the feelings of their readers. In the ancient times the guests, hermits, bridegrooms, and friends were addressed by the name of *Goghna*, i.e. cow-killer, because their arrival was an occasion for the slaughter of cows.

The great lawgiver Manu authorises the eating of animal food in all seasons after having first offered a bit of it to the *devas* and guests. He himself ate the flesh of animals. But he does not name beef as an article of food. The wise lawgiver declares the rabbit among the five-toed animals, and, among quadrupeds, all those that have only one row of teeth, except the camel, lawful food. This includes cows, which were well known to him to possess one row of teeth only. Had he wished to exclude cows, he would have certainly mentioned them along with the camel.

SUDHAKAR,
Dec. 21st, 1894

24. The *Sudhakar* of the 21st December says that it is owing to the

Quarrels between Hindus and Musalmans.

Hindus that the Musalmans derive no practical benefit from the desire that Government entertains of doing justice to them. Any quarrel between Hindus and Musalmans will, it is clear, be fatal to the country. But the writer must say, though it is painful to him to say so, that it is the Hindus who are bringing about these quarrels.

The Hindus have made far greater progress than the Musalmans, and they should not therefore oppose the desperate effort which is now being made by the latter to improve their position.

It would be unwise to ask Government to mediate in the present quarrel between Hindus and Musalmans, for its action will necessarily be interpreted as partiality to one of the two parties. Cannot Hindus and Musalmans, who have so long lived together, learn to sympathise with each other and thus settle their differences between themselves?

25. The same paper has the following:—

Lord Elgin's Durbar speech.

Lord Elgin's Durbar speech gives evidence of deep intelligence and profound statesmanship. The prospect of peace held out by him has reassured us, if anything can be said to re-assure a people who are so unfortunate. We are, however, sorry that His Excellency made no reference to Bengal in his speech. It would be impertinent to give any advice to the accomplished Viceroy, who bears the honourable and distinguished name of Elgin. In asking him to decide about the present quarrel between Hindus and Musalmans, we will therefore say nothing beyond this, that we are a very poor and humble people, and that we have many sorrows in our hearts; that it is from a strong hope of redress that we speak out our mind from time to time; and that we pray that His Lordship will not neglect our prayers on account of the clamour of a more powerful people.

SUDHAKAR,
Dec. 21st, 1894.

26. The same paper says that Sir Alexander Mackenzie is certainly

Immorality in Burma.

deeply moved by the heartless debauching of Burmese women by English officials, and therefore proposes to punish those officials who will be guilty of that crime with stoppage of promotion. But is stoppage of promotion an adequate punishment for the utter ruin of helpless women, and will that punishment check the prevailing immorality? How, again, will that punishment deter non-official Englishmen from the crime? It is sad to see this wretched condition of the women of a country which was independent only a short time ago.

SUDHAKAR.

27. The same paper says that Government probably thought that the

The Nawab of Bhawalpur at the Lahore Durbar.

absence of a great prince like the Nawab of Bhawalpur from the Lahore Durbar would diminish its importance, and therefore compelled him to attend it. The writer cannot, however, approve of this act of Government.

SUDHAKAR.

28. The *Banganivási* of the 21st December says that with a view to injure

Mr. Norton and the Congress.

the Congress, some pretended friends of that movement are insisting upon the exclusion of Mr. Norton from its sittings. The object of these men is to deprive the Congress of the accession of strength which it has received from a wise, learned and eloquent well-wisher of India like Mr. Norton. The Congress, which is a political movement, is not bound to take note of any man's private character, for there is no proof that bad private morals are incompatible with a noble desire for the public good. Without Norton, the Congress will be something like Hamlet with the part of Hamlet left out.

BANGANIVASI,
Dec. 21st, 1894.

29. The *Hitavádi* of the 21st December says that the orders which have

Government's orders for the prevention of religious quarrels at Bareilly.

been passed by Government with a view to prevent religious quarrels between the Hindus and Musalmans of Bareilly in future are not likely to fulfil that object. In the first place, the selection of places for cow-slaughter has been left entirely to the discretion of the Magistrate, and this will result in dissatisfaction to Hindus or Musalmans according as the Magistrate is philo-Muselman or philo-Hindu. In the second place, it has been ruled that the Hindus will not be able to celebrate marriages to the accompaniment of music in all places. The meaning of "all places" is not clear enough, but if that expression means all the quarters in which Musalmans form the majority of the population, it must be said that this is an insult to the Hindus and an unwarranted interference with a right which they have always enjoyed. The more closely the orders of Government in this connection are examined, the more clearly do their partial and unreasonable character become manifest.

HITAVADI,
Dec. 21st, 1894.

30. The *Sulabh Dainik* of the 21st December has the following:—

The character of English rule in this country.

Let us see whether our present Government possesses the essential qualifications of a sovereign; whether the British Government possesses that divinity which, according to Manu, dwells in the sovereign; whether it is

SULABH DAINIK,
Dec. 21st, 1894.

endowed with a desire to please the subjects, a philanthropic disposition, and also a desire to repress the wicked and encourage the good. According to Manu, the sovereign incurs blame if the subjects are not well governed, and are therefore placed in danger. King Lompada gave himself up to sensuality, and neglected the work of administration, and the result was that there was fearful drought during his reign. And it was only after the performance of the necessary sacrificial ceremonies that the heavens became propitious and rain fell on the parched earth. In King Ram's reign, a Brahman lost his boy. The sorrowing father brought the dead body to the court, and loudly taxed the king for his son's untimely death. Ram instantly made an enquiry, and finding that the performance of religious austerities by a Sudra was the cause of this untimely death, beheaded the offender, and thus brought the dead body back to life. There are many such instances, and it is certain that for the ills which afflict a people, it is their Government which ought to be held responsible.

Now to the question whether the British Government possesses the divine attributes which, according to Manu, ought to reside in the king. The first point is, the sacrifice of self-interest. It is well known that the Hindu kings made a complete sacrifice of their self-interest in order to promote the welfare of their subjects. We are not prepared to say that the British Government is wanting in this respect. It is not that the British Government has not for India's sake sacrificed its own interests. That Englishmen have left their own cold England and settled in this distant and hot country and are carrying on the arduous task of Indian administration, must be regarded as a notable instance of their self-sacrifice. We cannot, nevertheless, say that they are suffering all this trouble only from a desire to please their Indian subjects. Disinterested as their work of administration undoubtedly is, there is still self-interest at its bottom. It is true the English conquered the country with a view of delivering the people from the tyranny of Seraj-ud-dowla, but they must themselves admit that at the time when they entered upon the work of conquest, they were actuated more by self-interest than by benevolent motives. But it is useless to consider how that was, seeing that nobody does anything in this world except from considerations of self-interest. The point of importance is, have Englishmen ever sacrificed their self-interest to please their subjects? The desire to promote their own interests is gradually growing stronger. Burma was annexed. But was the annexation undertaken for the good of the Burmese, or for promoting the interests of the British nation? Was the conquest of Manipur undertaken out of pity for the Manipuris, or from considerations of self-interest? Are not the introduction of the railway and the excavation of canals in India principally intended to satisfy the commercial instinct of the English people? If it is otherwise, why does not the English Government make railways in parts of the country where the people suffer extreme inconvenience for want of roads and other means of communication? How can we then say that the British assumed the administration of India from purely philanthropic motives?

The English are masters of many other countries, but they have no other possession like India. They constantly speak of their Government of this country as one which they have undertaken from purely disinterested motives. But the Viceroy of what other dependency of the English Crown is allowed a salary of two and-a-half lakhs of rupees a year? What other country allows its Lieutenant-Governor an annual salary of one and-a-half lakhs? In what other country can Englishmen give themselves such Nabob-like airs? The Governor-General comes out to govern India, leaving his self-interest behind, but returns home with his bag of self-interest well filled. The Lieutenant-Governor in this country begins his official career with a Magistrateship, and ends by becoming the head of the local Administration, and in this way affords a glaring example of self-sacrifice. It is certain that but for their Indian empire many Englishmen would now have been veritable loafers, and ended their lives in the streets from the effects of starvation and exposure. We cannot, therefore, say that the English are governing India from altruistic motives. In their case self-interest is sixteen annas, and the slight disinterestedness that marks their actions is necessitated by the fact that they are the sovereign power in this country.

31. The *Bangavasi* of the 22nd December has the following:—

'Dreadful news.'

The newspapers report that many Christians and Muhammadans are in the habit of entering the sacred temple of Biswanath in the holy city of Benares with their shoes on. Three months ago, a Muhammadan Police-Inspector of the place entered the temple with his shoes on. On the 23rd October, the same Inspector, accompanied by the brother-in-law and the daughter of the Collector of Benares, entered the temple. On the following day he again tried to enter, but did not succeed. On the morning of the 7th December, two inspectors, one Christian woman, one peon, and a man who led the way went inside as far as the temple staircase; they were asked by the people there to leave the temple, and although they left the place at the time, they were again in the templeyard immediately after. On being asked to leave the temple, they insultingly walked round the sacred enclosure with their boots on. What news is this! How far have the authorities enquired into the matter? Has the solemn proclamation of 1857 come to this?

BANGAVASI,
Dec. 22nd, 1894.

32. The same paper has the following about the order of the Indian

Sir Charles Crosthwaite's present attitude in the Hindu-Muhammadan affair at Bareilly.

Government relating to the memorials from the Hindu inhabitants of Bareilly regarding kine-slaughter:—

BANGAVASI.

After the second petition of the Hindus of Bareilly, and after the Commissioner's report of enquiry, even Sir Charles Crosthwaite has been obliged to be more gentlemanly. When the first petition was presented, Sir Charles behaved himself in a different manner, for Lord Lansdowne was the Viceroy at that time. But Lord Elgin is now Viceroy, and Sir Charles appears more gentlemanly. But this change in his attitude notwithstanding, Sir Charles has not omitted to cast certain reflections on the Relief Society. But the Relief Society has not met with such an ungentlemanly treatment at the hands of Lord Elgin. His Excellency has expressed himself satisfied with the Society. Lord Elgin has shown great generosity and magnanimity of heart by speaking gratefully about a society to whom the public also feel so grateful. Lord Elgin has not very strongly supported the Muhammadans; and Sir Charles Crosthwaite, too, has not been able to give the Muhammadans the support he formerly gave them. This change in Sir Charles' attitude is owing to the fact that the man at the head of the administration at present is not Lord Lansdowne, but Lord Elgin.

33. The Jalpaiguri correspondent of the *Sanjivani* of the 22nd December writes as follows:—

Mr. Williams, Officiating Commissioner of the Rajshahi Division.

Mr. Williams, who has come to officiate for Mr. Nolan, is fond of receiving *salaams*. It was he who, when at Shillong, made a good deal of fuss about *salaams*. The other day, he went out visiting the town of Jalpaiguri, and on his way found Babu Kamini Kumar Rai, mukhtar, sitting on a blanket in the compound in front of his house engaged in some writing, and his muharrir standing by. The muharrir looked at Mr. Williams, but did not make his *salaam*. This probably enraged Mr. Williams, who entered the compound and taking hold of the blanket told Kamini Babu to get up. Kamini Babu did so. When Mr. Williams asked him "why did you not get up or make your *salaam* on seeing me pass this way?" Kamini Babu could not, for fear of offending the Commissioner, say that he did not know him; so he replied that, having been engaged in business, he did not observe him. This seems to have soothed Mr. Williams. As a matter of fact, Kamini Babu did not know Mr. Williams, because he has not had any occasion to come to his office, and Mr. Williams has come to the place only a few days.

SANJIVANI,
Dec. 22nd, 1894.

34. The *Sulabh Dainik* of the 22nd December, has the following:—

Quarrels between Hindus and Musalmans.

All but a small number of noble-minded Englishmen have greater sympathy with Musalmans than with Hindus, because the former are beef-eaters like themselves, and, unlike the latter, willingly serve them in the capacity of cooks and *khidmatgars*. This latter circumstance brings about something like intimate relations between Englishmen and Musalmans. We have an impression that many English judicial officers form their opinion of things and matters Indian from what they hear about them from their *khidmatgars*, like the king in the story who used to judge of the condition of his people from the reports of his

SULABH DAINIK,
Dec. 22nd, 1894

barber, according to whom everybody was well off when he was himself well off, and everybody was in want when he was himself in want. Every man in authority in every country seems to have such a confidential barber.

But there are, as we have said, a number of noble-minded Englishmen who are exceptions to this rule. The Secretary to the Punjab Government, for instance, has contrasted the gentleness, the industrious habits, the thrift, the contentment and the conscientiousness of the Hindu with the turbulence, the indolence, the extravagance, the discontent and the wildness of the Musalman, and another Englishman, Mr. Rees of Madras, says that the Anglo-Indians have encouraged the Musalmans with undue indulgence, and that it is their object to keep down the Hindu by favouring the Musalman. The retired Indian Governor, Sir Richard Temple, bears out Mr. Rees in this view by his open avowal to the effect that discord between Hindus and Musalmans is advantageous to British rule, and is therefore to be desired.

It is clear to us from all this that it is the officials who have kindled the fire of discord between Hindus and Musalmans, and it is the Anglo-Indian papers that have fanned the fire. The great organ of the Anglo-Indians, the *London Times*, has taken the cue from the Anglo-Indian papers. Sir William Hunter, too, is pouring forth the vials of his wrath on the Hindus. It is, therefore, clear that Englishmen have a great dislike for Hindus. The Viceroy should now bring about a reconciliation between Hindus and Musalmans, and try to cure the officials of this antipathy against Hindus, which will do nothing but harm.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
Nov. 14th, 1894.

35. The *Uriya and Navasamvad* of the 14th November finds fault with the Municipality of Balasore in not attending properly to the condition of the roads within the Municipality. As a specific instance of the alleged neglect, it brings the condition of the road passing through Mirzapukhuri and Rajakotha prominently to notice.

UTKALDIPKA,
Nov. 17th, 1894.

36. The *Utkaldipika* of the 17th November objects to the appointment of Mr. T. N. Chakravarti as private tutor to the minor Raja of Narsingpur, at present residing in Cuttack, on the ground that Mr. Chakravarti lives like an Englishman, and that his anglicised habits may have some influence in the formation of the habits of the minor.

UTKALDIPKA.

37. The same paper speaks highly of the Darjeeling speech of the Hon'ble Mr. Cotton's Darjeeling speech. H. J. S. Cotton, delivered in an assembly of the Bengal civilians, and observes that its tone was sympathetic, and it was of greater excellence than any other speech delivered in that meeting.

SAMVADVAHIKA,
Nov. 29th, 1894.

38. The *Samvadvaika* of the 29th November brings the charge of lawlessness against the inhabitants of Remuna, a village about six miles from the Balasore town. The villagers had the unusual temerity to attack the settlement officers in their camp without any provocation.

URIYA AND
NAVASAMVAD,
Nov. 28th, 1894.

39. The *Uriya and Navasamvad* of the 28th November regrets to find that the survey and settlement proceedings in Balasore have induced opposite parties in larger numbers to cut paddy grown on disputed lands, so as to swell the local Magisterial Courts with cases and counter-cases.

UTKALDIPKA,
Nov. 24th, 1894.

40. The *Utkaldipika* of the 24th November is of opinion that the new license rules under the Arms Act will enable many to renew their licenses without any difficulty, and that any attempt to evade the law after the publication of such rules will have no plausible excuse to support it in any way.

UTKALDIPKA,
Dec. 1st, 1894.

41. The *Utkaldipika* of the 1st December does not approve of the order of Government compelling their vernacular-knowing servants to learn the English language before April 1895, with the object of having all the registers in use kept in that language to the entire exclusion of the vernacular.

42. The same paper sympathises with Mr. Stevenson, the Collector of Cuttack, in his attempt to bring the raiyats' complaint in connection with irrigation to the notice of Government, though at the risk of being called upon to furnish an explanation for what he had written, and is of opinion that, but for Mr. Stevenson's writing, no one would have known that Government was really anxious to supply the raiyats with canal water in proper time and in sufficient quantity.

UTKALDHARA,
Dec. 1st, 1921.

ASSAM PAPERS.

43. The *Srihattavasi* for the second fortnight of Agrahayan has the following:—
Sir Charles Elliott in Assam and in Bengal.

SRIHATTAVASI
Second fortnight of
Agrahayan.

Our late Chief Commissioner, Sir Charles Elliott, is showing every day how a change in a man's official position may bring about a change in his mental disposition. While in Assam, Sir Charles was known as an able, clever and loving ruler, and no one knew him to be a good speaker or a man well versed in theology or moral science. From the Chief Commissionership of Assam Sir Charles was promoted to the office of Public Works Minister of the Government of India. It was at this time that a most important event occurred in his life. Even during his residence in Shillong, Sir Charles was acquainted with the wife of the late Mr. Murray. Through God's will Mr. Murray met with an untimely death. Sir Charles, too, was a widower at the time. Under these circumstances, the marriage of Sir Charles Elliott and Mrs. Murray, who had known each other before, was celebrated according to the rules of society. It was Prince Bismarck who once spoke of his wife—"She it is who has made me what I am." In fact, Sir Charles Elliott seems, just after his second marriage, to have obtained, as it were, a new life. And when, after some time, Sir Charles became Lieutenant-Governor of Bengal, there were signs to show that he had obtained a new life. He was now often found presiding at Missionary conferences and delivering addresses, and evincing great sympathy with movements intended to further the spread of Christianity. He is at present labouring hard to promote the cause of morality, and he has established an association for the moral training of Calcutta youths. The movement is receiving every encouragement at his hands. Everybody knows that the Bengali newspapers are scurrilous. They do not spare even such an exalted and model man as Sir Charles Elliott. Once at a missionary gathering at Darjeeling Sir Charles spoke of the Hindus as "heathens." This was one fault committed by him. But do not the Hindus look down upon Englishman as Mlecchhas? Of course, we consider it unreasonable that a person who has firm faith in his own religion should abuse the followers of another, but such has ever been the practice of sectarians. Sir Charles' second fault is that he dislikes young natives who have received English education. Sir Charles, unfortunately, expressed this dislike before another Englishman, who has written about it in a newspaper. For this the *Amrita Bazar Patrika* and other newspapers are pouring unmeasured abuse on the head of our late Chief Commissioner. But a little reflection will show that Sir Charles is a well-wisher of the Bengalis. Indeed, if the present Lieutenant-Governor had been hostile to the Bengalis, he would never have made so great an endeavour to improve the morals of Bengali youths. We cannot help thanking Sir Charles with our whole heart. Although we may now regard his departure from Assam as the cause of the people's loss of an extremely moral ruler, still it is a matter of rejoicing that as Lieutenant-Governor of Bengal he has set himself so earnestly to the task of improving the morals of the Bengalis. The change in Sir Charles' official position has been beneficial to Bengal and to His Honour's mental development alike. Was he able to show anything like this while in Shillong?

44. The same paper has the following English article:—

Babu Chandra Nath Nandy,
Extra Assistant Commissioner,
Sylhet.

"MR. NANDY AGAIN."

"In continuing our article of the last issue touching the vagaries of Mr. Chandra Nath Nandy, one of the first class Magistrates of this town, we have to put to the Government of Assam, presided over as it is by a trained lawyer of Mr. Ward's long judicial experience, a very important question, a question vitally affecting the

SRIHATTAVASI.

interests of the people inhabiting this vast province, whether they can expect anything like protection from his Government against official violence and oppression.

Here is a typical case. Mr. Nandy is an old man, and already over 55. He has been on the bench for years together. The wholesome rule with regard to age has been relaxed more than once in his favour. But strange to say, all this solicitude on the part of the Government had no salutary effect on this able but eccentric officer. He knows more than anybody else does, that the first quality that a judicial officer should have is to preserve the balance of his mind. He had no right to lose his temper, much less to strike the accused in the dock, and then to acquit him of the very offence he stood charged with. If the explanation submitted by him and referred to in our last issue be correct—and we see no reason to think otherwise, as nobody has yet come forward to contradict it—we must say that it is by no means satisfactory. Says he, 'the accused made some noise which annoyed me, and I only threatened to strike the accused with the paper-weight, but I did not mean anything like actual striking.' Of course we do not know his exact words. We only give the purport of what was published in our last issue. Now Mr. Nandy might have meant what he says, but that does not concern us at all, nor did it concern the accused in the least. He was struck, and had to bleed none the less profusely for the striking. By the way, we must give every credit to Mr. Nandy, for he seems to be a clever marksman, as the paper-weight did not fail to hit the object aimed at. Now to return to the subject. Accepting Mr. Nandy's explanation as true, had he any right even to threaten the accused in the manner he did? Was it not inconsistent with the very dignity of the Court he was presiding over? He admits to have assumed a threatening attitude when holding the paper-weight in his hand, and he must have then also displayed gesticulations peculiar to that attitude. If it was not assault, we don't know what it was, and Mr. Nandy seems to be guilty of assault on his own confession.

But the strangest part of this strange affair was that Mr. Nandy, when called upon to explain his conduct in this connection by the Deputy Commissioner, wanted to retire from the service on pension and withdraw his application for a further extension of two years. But the Deputy Commissioner, Mr. O'Brien, would hear none of it. He would on no account allow him to retire. Now let us consider the justice of this step by Mr. O'Brien. We want justice and justice tempered with mercy. We do not wish that his case, old as he is, should be severely dealt with by the Government. All that we wish to see is, that some sort of punishment ought to be dealt out to bring the erring official to his senses. If no notice of his conduct, as suggested by ourselves, is taken, the whole Subordinate Executive Service will be demoralized, and the general public will lose much of its confidence in the just intentions of the Government. We, therefore, earnestly request Mr. Ward to take prompt notice of this official vagary and mete out just punishment to the official in question, and restore public confidence in the justice of his Government."

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 20th December 1894.

